

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Wa</i> ¹ (By) The <i>Dhoha</i> ^x (Early-Noon) ^x .	وَالضُّحَىٰ ﴿١﴾
2. By ² The Night ^x <i>edha</i> (when/whereas) [<i>if</i> ^x] stilled.	وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾
3. Neither forsook you ^s your ^t Lord and nor [He] execrated ³ [<i>you</i> ^s].	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
4. And surely The Hereafter ^w (<i>is</i>) <i>khayron</i> (choicer/-superior/ worthier) for you ^s than The First-she ^y .	وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾
5. And surely will give you ^s your ^t Lord, so delight [<i>you</i> ^s].	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾
6. Has not[He]found you ^s an orphan then [He] lodged-/retreated ⁴ [<i>you</i> ^s].	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾
7. And [He] found you ^s a strayer then [He] divinely-guided ⁵ [<i>you</i> ^s].	وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾
8. And[He]found you ^s <i>aa'elan</i> ⁶ (an indigent/provider for a large family) then [He] enriched ⁷ [<i>you</i> ^s].	وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾
9. So as-to the orphan so let not frustrate [<i>you</i> ^s].	فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾
10. And as-to the requester so let not scold [<i>you</i> ^s].	وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾
11. And as-to by your ^t Lord's boon ^{w8} so let discourse [<i>you</i> ^s].	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾



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1. Have not <i>nasbrah</i> ([We]: delightedly drawn and opened) for you ^s your ^t chest.	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾
2. And We unburdened <i>a'n</i> (off) you ^s your ^t <i>wezra</i> ⁹ (ill-burden/sin/offense).	وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الضحى,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

² Ibid.

³ The objective pronoun of “قلى” omitted for “التخفيف”=“alleviation, lightening” or *Ayat*’s end harmony (*rhyme*). See الذر المنثور لـ أحمد الحلبي.

⁴ Ibid, only here for “فاوى”

⁵ Ibid, only here for “فهدى”

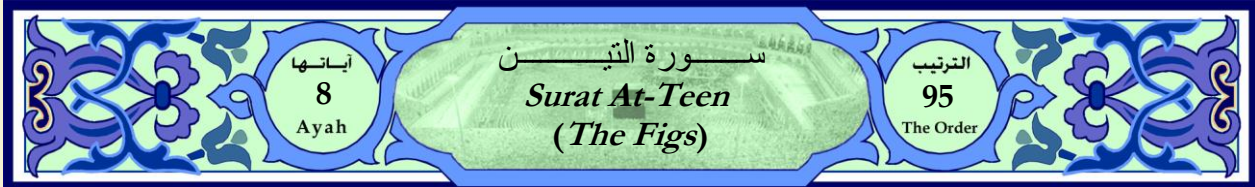
⁶ The word “عائلا” has *several* meanings, among them in this respect: (1) *indigent* and (2) *of numerous family*, i.e. a family of large number. See اللسان.

⁷ The word “اغنى” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” includes *sufficed* and *not vice versa*. As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*. Hence “enriched” is *superior*.

⁸ See the *Lexicon* attached to this *Translation* for “ne’amah” (“boon”).

⁹ The word “وزر”=we’zra, in the word “وزرك” means: *heavy: burden/sin/offense*. Translated parenthetically here as “heavy: burden/sin/offense” as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the “وزير”=vizier because he carries the heavy burden of the King to administer the affairs charged to him. And

3. Which ^x [<i>it</i> ^x] crackled ¹⁰ your ^t [back].	الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾
4. And We elevated for you ^s your ^t <i>thekra</i> (repute).	وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾
5. So verily with the difficulty (<i>is</i>) an ease.	فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾
6. Verily with the difficulty (<i>is</i>) an ease.	إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾
7. So if finished you ^h <i>fanssab</i> ¹¹ (then let [you ^s] strive invoking).	فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾
8. And to your ^t Lord then let-desire ¹² [you ^s].	وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾



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1. By ¹³ The Figs ¹⁴ and The Olives ¹⁵ .	وَالَّتَيْنِ وَالزَّيْتُونَ ﴿١﴾
2. By ¹⁶ <i>Ttoo're</i> (Mount) <i>Seeneen</i> (Sinai).	وَطُورِ سِينِينَ ﴿٢﴾
3. By ¹⁷ this, 'The Bala'de' ¹⁸ (city/ township) the trustworthy.	وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾
4. <i>Laqad</i> (verily, already and affirmatively) We created the mankind in <i>ahsa'ne</i> ¹⁹ (perfectest and beautifulest) a stature.	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾
5. Afterwards <i>radadnaho</i> (We forthwith-returned him) (to) lowest lows.	ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾
6. Except, whom ^r they ^z believed and they ^z worked the righteous-works ^w ; so for them (<i>is</i>) remuneration other than slighted/severed.	إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾
7. So what (<i>makes</i>) you ^s deny after (<i>all</i>) by the <i>Deen</i> ²⁰ (Requital's Day/ or Islam).	فَمَا يَكْذِبُكَ بَعْدَ بِالْدِينِ ﴿٧﴾
8. Is not Allah surely <i>ahka'me</i> ²¹ (wisest) (of) the rulers.	أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾

the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "burden/ sin/ offense" by the word "il" as such qualification, *really and truly best approximate* the seriousness of such a burden in reference. See **اللسان**.

¹⁰ The word "انقض" is not "نقض." Thus, "انقض" = "انقض" = "كما قال القرطبي" = "انقض" Thus, it means a burden which makes it bearer to crackle (making snapping sound) his back and makes him suffer and indicate that by howling, moaning and groaning. See **اللسان**, for "انقض" versus "نقض."

¹¹ Commentators of Qur'an differed widely as to the exact meaning of the word "انصب." So, most likely it means that when you finished your obligatory duties than let-you^s strive in the extras of the invocations, as such is the **core** of worship..

¹² That means you urge to desire what Allah has and you surely need or want. That is make you're **دعاء**.

¹³ In Arabic the letter "و" is a letter used to swear by the name of Allah. In English the equivalent for swearing is "by." so, since this *Ayah* begins by making an oath by the name of "التين," so we start with the word "by" and not "و" as "و" will not suffice the intended meaning.

¹⁴ The Figs and the Olives may have symbolic meanings as names of mosques in certain cities, according to some Qur'an commentators; and the Bala'de = City of Mecca AlMukarramah = the trustworthy city; and *Ttour*=where Allah spoke to Moses, according to books of **التفسير**.

¹⁵ Ibid

¹⁶ See footnote 1 above regarding **و**.

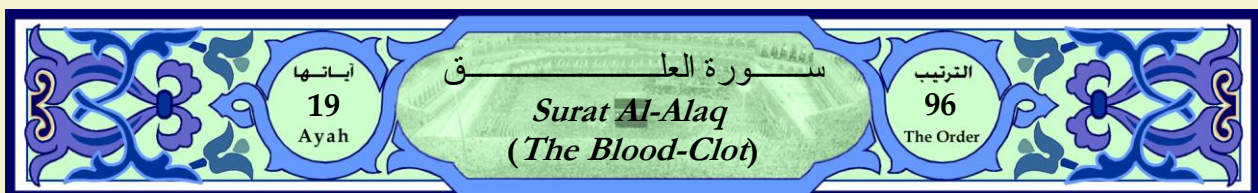
¹⁷ See footnote 13 above regarding **و**.

¹⁸ That is مكة المكرمة = Mecca Al-Mukarrama'te (The possessor of bounty and ennoblement).

¹⁹ There is no English word for **أحسن** = *absane*. Both words *perfectest* and *beautifulest* are in their adjective sense.

²⁰ The word "Deen" means the Day of Judgment, or could be Islam, as "Certainly the religion enda (by: Rule, Dicta, Munificence) (of) Allah (is) [the] Islam" (S3:19).

²¹ The word "أحكم" has no English equivalent *per se*; however only in the sense of having the absolute knowledge and absolute justice and infinite divine wisdom. Thus, His "rule" would be the wisest and best possible ruling.



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1. Let-read [you ^s]: by your ^t Lord's name; Who [He] created.	أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾
2. [He] created the mankind of an <i>alagen</i> ²² (<i>adherent-suspender/ blood-clot</i>).	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾
3. Let-read [you ^s]; and/while your ^t Lord (<i>is</i>) the <i>akramo</i> (<i>He Who is most: forgiver/ bounty-giver/ ennobler/ enabler of many usable traits</i>).	أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾
4. Who [He] taught by the pen.	الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾
5. [He] taught the mankind what/which [he] knew not.	عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾
6. Not-at-all ²³ ; verily the mankind surely tyrannizes.	كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَاطِغٍ ﴿٦﴾
7. If [he] saw him (<i>i.e. self</i> ^w) <i>istaghna</i> ²⁴ ([he] <i>affirmably enriched</i>).	أَن رَّاهُ أَسْتَغْنَى ﴿٧﴾
8. Verily to your ^t Lord (<i>is</i>) the return ^w .	إِن إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾
9. Have you ^h seen whom ^r [he] restrains.	أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾
10. <i>Abdan</i> ²⁵ (<i>a: slave/ worshipper</i>) <i>edha</i> (<i>when/ whereas</i>) [he] prayed.	عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾
11. Have seen you ^h <i>en(if)</i> [he] [was] on the divine-guidance.	أَرَأَيْتَ إِن كَانَ عَلَىٰ الْهُدَىٰ ﴿١١﴾
12. Or [he] commanded by the <i>taqwa</i> (<i>reverential guarding against Allah's displeasure</i>).	أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾
13. Have seen you ^h <i>en(if)</i> [he] denied and [he] diverted.	أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾
14. Has not known [he], surely that Allah sees.	أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾
15. Not-at-all ²⁶ ; <i>la'en</i> (<i>indeed if</i>) not [he] ceased surely [We] (<i>shall</i>) drag him by the forelock.	كَلَّا لَئِن لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾
16. Forelock ^w liar-she ^y (<i>is</i>) wrongdoer-she ^y (<i>is</i>).	نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾
17. So let summon/call ²⁷ [he] <i>na'deyaho</i> (<i>his club-fellows</i>).	فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾
18. [We] shall summon the <i>zaba'neyata</i> ²⁸ (<i>Hell's rough-angels-policemen</i>).	سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾
19. Not-at-all ²⁹ ; let-not obey him [you ^s]; and let-kowtow [you ^s] and <i>eqta'rib</i> ³⁰ (<i>let-festinely-approach</i> [you ^s]).	كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

²² The word “علقة” = “adherent-suspender,” = that which adheres as suspender or “clot” in both Arabic and English “علقة” or “adherent-suspender/clot” could be of any thing. But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage).

²³ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

²⁴ The word “استغنى” = “أظهر أو أكد مغناته” meaning showed or assured his richness. See اللبيب مغني.

²⁵ The word “abdan” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

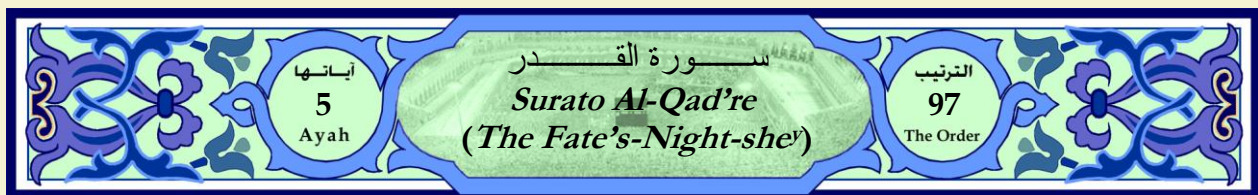
²⁶ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

²⁷ The word “دعا” in “دعاه” has many meanings, among them: summon, or صاح به=دعا صاحبه, i.e. called cried (loudened) by him. See الهادي.

²⁸ The word “الزبانية” are, and Allah knows best, the rough angels-policemen of Hell. See التاج واللسان.

²⁹ See footnote 6443 above for the word “كَلَّا.”

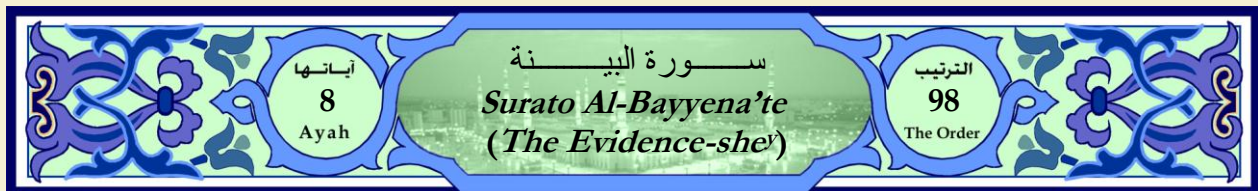
³⁰ The word “إقترب” is more particular than “قرب” as “إقترب” = “المبالغة في القرب” i.e. indicative of a superlative of the approach. See التاج. So for such a superlative of the approach. So, “festinely” is used to qualify the approach in order to intensify it.



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1. Verily We descended it ^x in the Fate's Night-she ^{y31} .	إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدَرِ ﴿١﴾
2. And what <i>adraka</i> (profoundly caused you ^s to know) what (is) the Fate's Night-she ^y .	وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدَرِ ﴿٢﴾
3. The Fate's Night-she ^y (is) <i>khayron</i> (superior/worthier) than a thousand [month].	لَيْلَةُ الْقَدَرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾
4. <i>Tanaazzalo</i> (iteratively descend) the angels (i.e. Arch Angel Gabriele) and <i>ar-Rooho</i> ³² (mercy/ Super Arch Angels/ special Beings) in it ^w by leave (of) their Lord of each command.	تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾
5. Peace [she] ³³ (is) until outset (of) the early-dawn.	سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾



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1. Not were who ^r unbelieved they ^z of the book's folks and the <i>mushbrekeena</i> (deities-partners with Allah/ he-polytheists) disjoining ³⁴ [they ^z] until <i>ta'teyahom</i> ^w (descends-on/ comes-to them) ^w the evidence-she ^{y35} .	لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾
2. A messenger of Allah recites [he] writes ³⁶ <i>muttabharatan</i> (that are purged) ^w .	رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾
3. In it ^w (are) books ³⁷ forthright ^w .	فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾
4. And not separated who ^r <i>oto</i> (had been accorded they ^z) the book, except from after what came-she ^y (to) them the evidence-she ^y .	وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾
5. And not (had been) commanded they ^z except to worship they ^z Allah sincerely/faithfully ³⁸ they ^z (are) for Him the religion <i>hunafa</i> ³⁹ (rightly-incliners); and	وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ

³¹ Commentators of The Qur'an give various meanings to "ليلة القدر," translated here as "The Fate's Night." So, "The Fate's Night-she^y is really: the absolute statistical-comprehensive measure and ultimate disposition of everything for the next year is decided by Allah in this night." The Qur'an says: "And He created everything and He measured it absolute measure." (S25:2). Also, another *Ayah*: "Everything^x We created it^x by a measure." (S54:49). And last but not least the *Ayah*: "Qad (verily and affirmatively) made Allah for everything a measure." (S65: 3). See القرطبي.

³² See the *Lexicon* attached to this Translation for an elaboration about *ar-Rooh*.

³³ The [she] here refers to "ليلة القدر" = "The Fate's Night" which is a feminine gender in Arabic.

³⁴ That is to say "separating" or "differing" in terms of Mohammad (SAWS) and the Qur'an.

³⁵ The word "البينة" = "evidence ^w" grammatically is a feminine, as shown by "تَأْتِيَهُمُ". Hence, evidence^w.

³⁶ The word "هـ" in "مُطَهَّرَةً" qualifying "books," referred to as "broken plural" thus its adjective is feminized.

³⁷ The word "هـ" in "قِيمَةٌ" qualifying "books," referred to as "broken plural" thus its adjective is feminized.

³⁸ The word "مُخْلِصِينَ" here is an adverbial ("حال") construct, according "إعراب القرآن" by "محمود صافي."

³⁹ The word "حُنَفَاءَ" in this *Ayah* is a second adverbial construct. See إعراب القرآن، لمحمود صافي and الدر المنصون لـ احمد الحلبي. The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worships, i.e. polytheism.

*youqeymo*⁴⁰ (to: uphold/ sustain they^z the prescribed obligations of) the Prayer^w and *youa'to*^x (they^z accord the obligations of)^x the Zakata^{w41} (prescribed percentage of personal possessions)^w; and *tha'leka* (afar-that-it/) ^x (is) religion (of) the forthrightness^{w42}.

وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٨٨﴾

6. Verily who^r unbelieved they^z of the book's folks and the *mushbrekeena* (they who partner deities with Allah/ he-polytheists) (are) in Hell^w immortals they^z (are) in it^w; those, they (are) evilest (of) the creation.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٨٩﴾

7. Verily who^r they^z believed and they^z worked the righteous-works^w those they (are) *khayro* (superior-/worthier) (of) the creation.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٩٠﴾

8. Their requital *enda* (with/ by rule of) their Lord (is) *Adn's* (Eden's)⁴³ Paradises^w/Gardens^w, run^w from under it^w the rivers; immortals they^z (are) in it^w forever; delighted (is) Allah *a'n* (regarding) them and delighted they^z (are) *a'n* Him; *tha'leka* (afar-that-it/) ^x (is) for whoever *khasheya* ([he] reverently-feared) his Lord.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٩١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. If (had been) quaked-she^y the Earth^w its^w quake.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿٩٢﴾

2. And *akhbraja'te* (emerged-she^y / produced-she^y) the Earth^w its^w heavinesses.

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٩٣﴾

3. And said the mankind: what (is) for it^w.

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٩٤﴾

4. Then-day [she] discourses its^w news.

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ﴿٩٥﴾

5. By-verily your^t Lord [revealed]⁴⁴ for it^w.

بَأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٩٦﴾

6. Then-day issue the mankind *ash'tatan* (solitarily/-scatteredly), *le'youraw* (to be made they^z to see) their works.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ﴿٩٧﴾

7. So whoever [he] works a *methgala* (weigh/ burden/ equipoise) (of) *dharraten*^w (small ant/atom/mote)^w (of) a *khayran*⁴⁵ (desirable/ worship/ goodness) [he] sees it^x.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٩٨﴾

⁴⁰ The word "يقيموا" is rooted in "أقام" = upheld/sustained. Linguistically "أقام" means:

"أقام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "يقيموا" means they: (1) uphold. (2) Called or upped to perform the Prayer itself.

⁴¹ See the *Lexicon* attached to this Translation for what is exactly, the Zakah and its implications.

⁴² The word "قيمة" = "مستقيمة" i.e. means straight. See *اللسان*.

⁴³ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr.

⁴⁴ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "الوحي" is fire or king. See *اللسان*.

⁴⁵ The word "خير" = "khayron," and grammatically inflected "khayren" or "kharan" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خير."

8. And whoever [he] works a methgala (weigh/ burden/ equipoise)
(of) dbarraten^w (of) an evil [he] sees it^x.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By⁴⁶ the couriers-she^{ym47} dhabban⁴⁸ (horse's chest noise).

وَالْعَدِيدَتْ صَبْحًا ﴿١﴾

2. Then the kindlers-she^{ym} qadban (flint-striking).

فَالْمُورِيَتْ قَدْحًا ﴿٢﴾

3. Then the attackers-she^{ym} ssurban (by morning).

فَالْمُغِيرَتْ صُبْحًا ﴿٣﴾

4. So roused they^y by it^x nag'an (dust/ loudness)⁴⁹.

فَأَثَرْنَ بِهِ نَقْعًا ﴿٤﴾

5. So middled they^y by it^x a gathering.

فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾

6. Verily the mankind for his Lord (is) surely kanoodon⁵⁰ (an ingrate/ disobedient/ unappreciative).

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

7. And verily he (is) on tha'leka (afar-that-it/) ^x surely shaheedon (witnesser/ testifier).

وَأَنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

8. And verily he (is) for love of the khayre (desirables/ goodness/ riches/ possessions/ rain) surely hard.

وَأَنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

9. Does then not know [he] edha (when/ whereas) (had been) jumbled/topsy-turvied what (is) in the tombs.

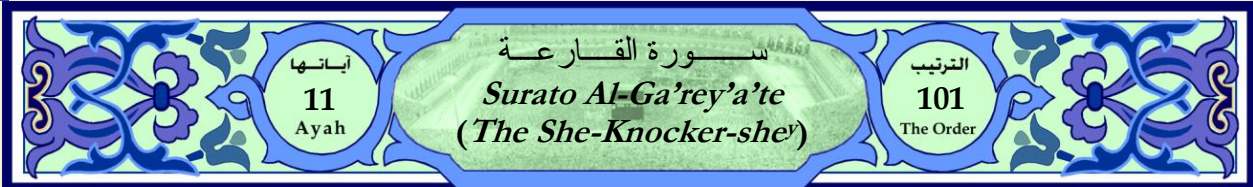
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾

10. And (had been) obtained what (is) in the chests.

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾

11. Verily their Lord by them then-day (is) surely Proficient.

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The Qa're'ato⁵¹ (Knocker-she).

القَارِعَةُ ﴿١﴾

⁴⁶ In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this Ayah begins by making an oath by the name of “العاديات,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

⁴⁷ The word “العاديات” being associated with or qualified by the word “صباح,” say the linguists and many Qur’an commentators, shows that “العاديات” must be “horses” as the “صبح” is typical of the horses and not the camels. However, they all mention the fact that Ameer Al-Mu’ameeneen Ali Ibn Abey Talib, may Allah be pleased with him, says (in an explanation of this very word “العاديات” to some-one and to Ibn Abbas) to be not the “horses” but the camels racing from Arafah to Muzdalefab to Mena during the Hajj time. And that since then Ibn Abbas had changed his mind and followed what Ameer Al-Mu’ameeneen Ali Ibn Abey Talib said.

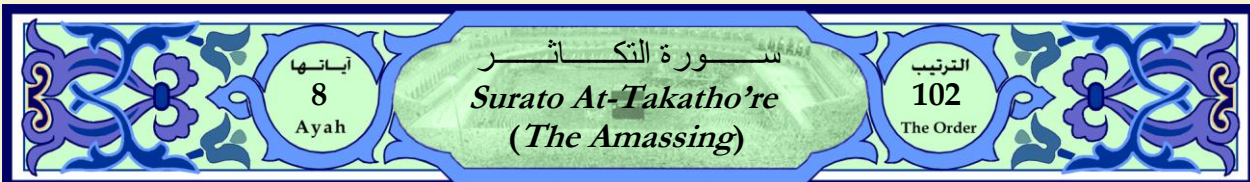
⁴⁸ The word “dhabban” apparently there is no exact English equivalent for it, as it is an adverb describing a sound that comes out of the chest of a horse when that horse had exerted a lot of effort.

⁴⁹ The pronoun “به” in “فَأَثَرْنَ بِهِ” refers to either the running of the horses or the place where the running occurred or both.

⁵⁰ The word “كَنُودٌ” could also mean: disobedient, stinter evil-character, rejecter of the right, or he who expends Allah’s ne’am (all around sufficiencies, surpluses, good health and delight) in what displeases Allah.

⁵¹ The word “القارعة” is rooted in “فَرَعَ” meaning knocked. But the “القارعة” is that “[She-]Knocker” which comes suddenly and shocks for its momentous and calamitous occurrence. Hence, “القارعة” is synonymous with “القيامة” that is the Day of Judgment.

2. What (<i>is</i>) the <i>Qa're'ato</i> (<i>Knocker-she^y</i>).	مَا الْقَارِعَةُ ﴿٢﴾
3. And what <i>adraka</i> (<i>profoundly caused you^s to know</i>) what (<i>is</i>) the <i>Knocker-she^y</i> .	وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾
4. Day be the mankind like the <i>fara'she</i> (<i>moths/ butterflies</i>) the <i>mabthoothe</i> (<i>that which was being scattered</i>).	يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾
5. And be the mountains like the <i>ebne</i> (<i>colored cotton</i>) the <i>manfo'she</i> (<i>that which is being carded or snelled</i>).	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٥﴾
6. So as-to whoever [<i>he</i>] heavyed-she ^y his balances.	فَأَمَّا مَنِ ثَقَلَتْ مَوَازِينُهُ ﴿٦﴾
7. Then he (<i>is</i>) in a living-she ^y <i>radhaya'ten</i> (<i>a condition which is delightful-she^y and delighting-she^y</i>).	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾
8. Andas-to whoever [<i>he</i>] lightened-she ^y his balances.	وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾
9. Then his stature/abode ⁵² (<i>is</i>) <i>Howeya'ton^{w53}</i> (<i>Hell/ lowest Hell</i>) ^w .	فَأُمَّهُ هَاوِيَةٌ ﴿٩﴾
10. And what <i>adraka</i> (<i>profoundly caused you^s to know</i>) what (<i>is</i>) <i>Heyah^w Hell/ lowest Hell</i>) ^w .	وَمَا أَدْرَاكَ مَا هِيَّةٌ ﴿١٠﴾
11. A Fire ^w intensely hot-she ^{y54} .	نَارٌ حَامِيَةٌ ﴿١١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. <i>Alba</i> (<i>entertainingly-preoccupied/ distracted</i>) you ^b the amassing.	أَلْهَكُمُ التَّكَاثُرُ ﴿١﴾
2. Until visited you ^c the graves.	حَتَّى زُرْتُمُ الْمَقَابِرَ ﴿٢﴾
3. Not-at-all ⁵⁵ ; will know you ^z .	كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾
4. Afterwards not at all; will know you ^z .	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾
5. Not at all if ⁵⁶ ; know you ^z the certitude's knowledge.	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾
6. Surely assuredly ⁵⁷ see [<i>you^f</i>] the <i>Jabeema</i> (<i>intensely-blazing Fire^w</i>).	لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾
7. Afterwards surely assuredly [<i>you^z</i>] see it ^w <i>ayna-al-yaqeene^w</i> (<i>concretely/ individually</i>) ^w the certitude.	ثُمَّ لَتَرَوُنَّ عَيْنَ الْيَقِينِ ﴿٧﴾
8. Afterwards surely assuredly ⁵⁸ [<i>you^z</i>] (<i>are to be</i>) asked then-day <i>a'n</i> (<i>regarding</i>) the <i>na'eeme</i> (<i>Paradise's/ [its] like</i>) <i>sufficiencys/ surpluses/ and ever-lasting delights</i>).	ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

⁵² The word "أُمَّةٌ" carries many meanings, among them: *stature/abode*, or "أُمَّةٌ" = "mother" one homes to her. See القرطبي.

⁵³ The word "Howeya'ton" is a synonym for Hell. Some say the "Howehab" is the name of the lowest door of Hell. See القرطبي.

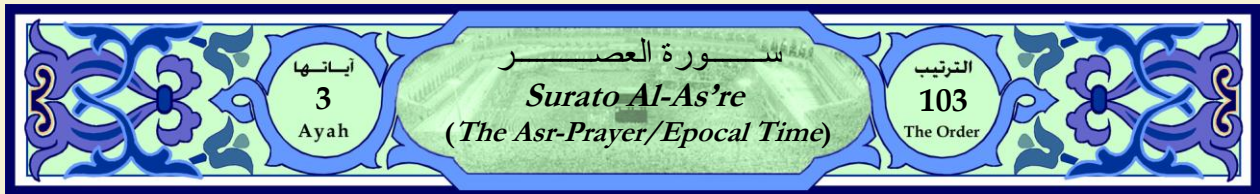
⁵⁴ The word "حَامِيَةٌ" meaning intensely hot and also in the feminine sense, see الهادي.

⁵⁵ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

⁵⁶ The particle "لَوْ" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

⁵⁷ The "ل" in "لَتَرَوُنَّ" and in "لَتَسْأَلُنَّ" in Ayah 7 and in "لَتَنْتَلُنَّ" in Ayah 8, all are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly".

⁵⁸ The "ل" in "لَتَسْأَلُنَّ" is juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

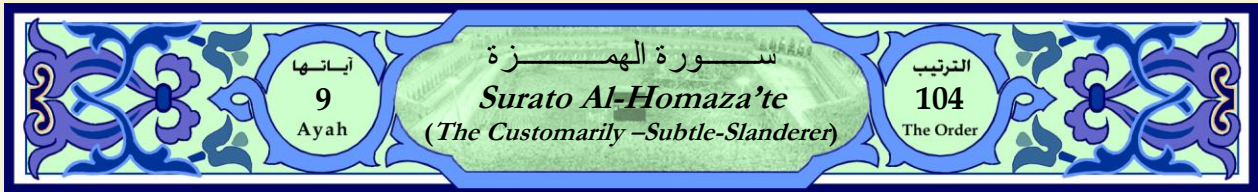
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By The *Asr'e^x 59 (Asr-Prayer^w / Epocal-Time^x)*.

2. Verily the mankind (*is*) surely in a loss^x.

3. Except whom^r they^z believed and they^z worked the righteous-works^w and mutually enjoined they^z by the right and mutually enjoined they^z by the patience.

وَالْعَصْرِ
إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Waylon⁶⁰ (lengthy: stay in a valley in Hell/ bane/ woe) for each homaẓten (customarily-subtle-slanderer) lumaẓaten (subtle-slanderer).*

2. Who^p [*he*] gathered possession⁶¹ and *a'ddadabo⁶² ([he] for preparedness iteratively counted) it^x.*

3. [*He*] reckons that his possession immortalized him.

4. Not-at-all⁶³; surely [*he*] (*is to be*) assuredly cast in the *Hottama'te^w (she-the destructive hell).*

5. And what *adraka (profoundly caused you^s to know) what (is) the Hottama'to^w.*

6. Allah's Fire^w the (*made*) kindled-she^y.

7. Which^u *tatta'leao (overlooks/ knows)^w over the afeda'te (keen-preoccupation of the hearts).*

8. Verily it^w (*is*) on them *mua'ssadaton (arrantly shut-she^y)⁶⁴.*

9. In pillars extended-she^{ym}.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ
كَلَّا لَيُبَدِّلَنَ فِي الْخُطْمَةِ
وَمَا أَدْرَاكَ مَا الْخُطْمَةُ
نَارُ اللَّهِ الْمَوْقُودَةُ
الَّتِي تَطْلُعُ عَلَى الْأَفْعِدَةِ
إِنَّا عَلَيْهِمْ مُّؤَصَّدَةٌ
فِي عَمَدٍ مُمَدَّدَةٍ

⁵⁹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of “العصر,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning. Also, the word “العصر” could stand for “*Epocal-Time*” or the “*Asr*”-Prayer, before *Maghreb* and after *Ad-dhuhr* Prayer. See *تفسير الفخر الرازي للصلاة الوسطى*, which gives good rationale for anyone of the Five Prayers to be the Prayer the middle.

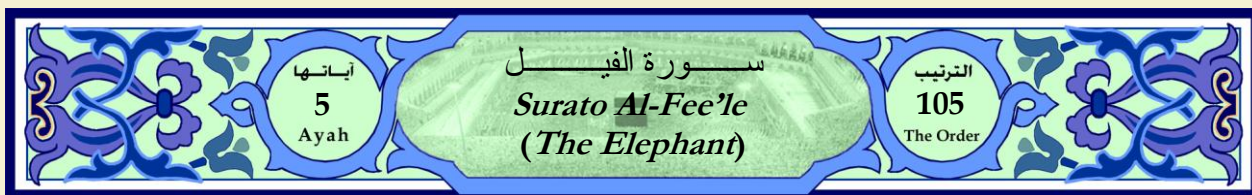
⁶⁰ *Waylon lengthy: stay in a valley in Hell/ bane/ woe.*

⁶¹ The word “المال” means all the possessions a person could amass, be it money, real estate, any property, but especially camel stocks in ancient times. See *النتاج*.

⁶² The word “عَدَّدَهُ” has several meanings: (1) iteratively counted it, (2) counted it in preparedness for living, (3) simply counted it.

⁶³ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

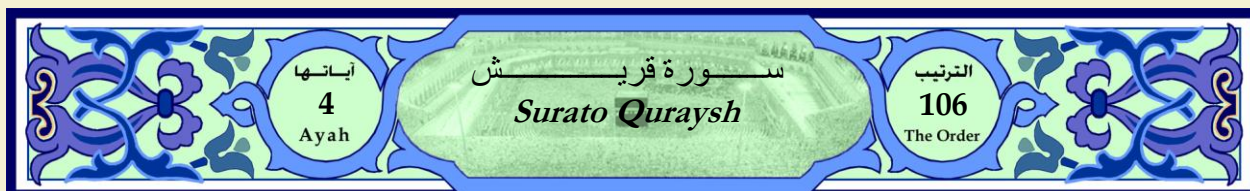
⁶⁴ The word “مُؤَصَّدَةٌ” means firmly or completely or arrantly closed.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

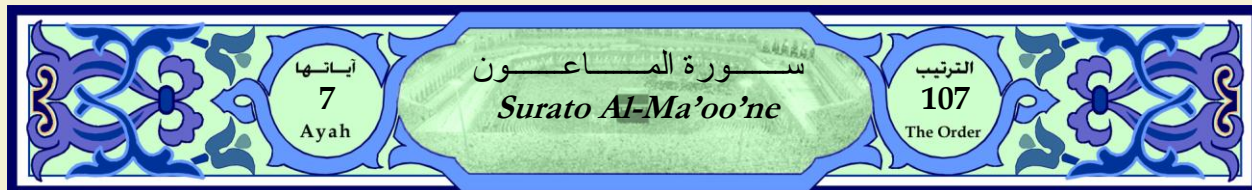
1. Have not seen [you ^s] how your ^t Lord did by the elephant's companions.	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾
2. Has not [He] made their scheme in a misguidance.	أَلَمْ تَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾
3. And [He] sent on them birds <i>Ababeela</i> ⁶⁵ (schools of birds in succession).	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾
4. [It ^w] cast them by stones of <i>Sejeeleen</i> (mixture of clay and stones).	تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِيلٍ ﴿٤﴾
5. So [He] made them like <i>assfen</i> (stubble) <i>ma'akoolen</i> ⁶⁶ (that which is: eaten and excreted).	فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Lo ⁶⁷ ; <i>Quraysh</i> 's concord.	لَا يَلْفَ قَرِيْشٍ ﴿١﴾
2. Their concord (of) the winter and the summer journey.	إِلَّا لَفْهُمْ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾
3. So let worship they ^z Lord (of) this The House.	فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾
4. Who ^a <i>att'ama</i> ([He] caused to ingest/fed) them from a hunger and [He] secured them from a fear ⁶⁸ .	الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ وَعَآمَنَهُمْ مِّنْ خَوْفٍ ﴿٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Have you ^h seen who ^x [he] denies by the <i>Deen's</i> ⁶⁹ (Requitat's) Day.	أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّينِ ﴿١﴾
2. So <i>tha'leka</i> (afar-that-it/) ^x (is) who ^x <i>yado'ao</i> ([he]	فَذَلِكِ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾

⁶⁵ The word "Ababeel" means schools of birds in succession. See **الراغب**.

⁶⁶ That is to say that which was eaten by the animals and was excreted.

⁶⁷ The letter "ل" in "لا يلف" is a "ل" of wonder or surprise. See **الطبري**.

⁶⁸ Some Arabic linguists said that: "القتل" = "الخوف". See **تاج العروس** and **اللسان**.

⁶⁹ The word "دين" = here means Day of Judgment, where people are recompensed according to their dues.

snubs/rebuffs) the orphan.

3. And not urges [be] on tta'aame^x (giving: wheat/edible-/food-grains)^x the poor.

وَلَا تَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٦٠﴾

4. So Waylon (lengthy: stay in a valley in Hell/bane/woe) for the prayers⁷⁰.

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٦١﴾

5. Who^r they a'n (regarding) their Prayer^w sahoona⁷¹ (they^z are unmindful/inattentive).

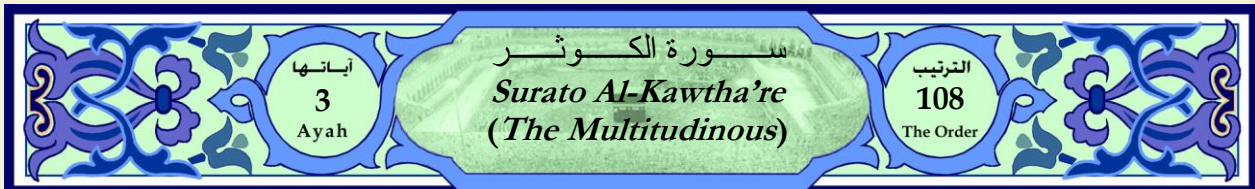
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٦٢﴾

6. Who^r they youra'oona (pretend/feign they^r).

الَّذِينَ هُمْ يُرْآوْنَ ﴿٦٣﴾

7. And disallow they^z the ma'oona⁷² (any-thing of use or benefit).

وَيَمْنَعُونَ الْمَاعُونَ ﴿٦٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name **Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)**

1. Verily We gave you^s the Kawthera⁷³ (multitudinousness).

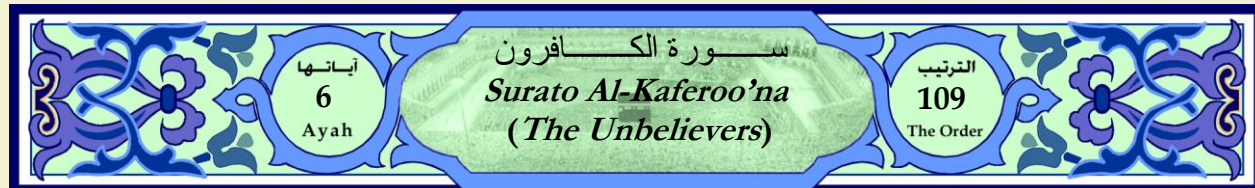
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

2. So let-pray [you^s] for your^t Lord and inhar (let-slaughter [you^s]).

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

3. Verily your^t detester, he(is) the abtar (most-progeny-cut-off).

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name **Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)**

1. Let-say [you^s]: O you the unbelievers.

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

2. Not worship [I] what worship you^z.

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

3. And not you^f (are) worshippers (of) what [I] worship.

وَلَا أَتُمِّعُ عِبَادُونَ مَا أَعْبُدُ ﴿٣﴾

4. And not I am worshipper (of) what worshiped you^c.

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾

5. And not you^f (are) worshippers (of) what [I] worship.

وَلَا أَتُمِّعُ عِبَادُونَ مَا أَعْبُدُ ﴿٥﴾

6. For you^b (is) yourⁿ religion and for me (is) [my] religion.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾



⁷⁰ The word "prayer" as a noun has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) one that prays: a supplicant. See Merriam Webster's Unabridged Dictionary. So, here the word is used in its meaning number (2).

⁷¹ The word "ساهون" is masculine, plural subjective noun, meaning: they who are unmindful of a present/future situation.

⁷² The word "الماعون" carries many meanings. Emam القرطبي mentioned twelve different meanings. Among them the Zakah, or anything of use or benefit.

⁷³ The word "Kawther" literally mean "multitudinous." However, Qur'an commentators mention many different meanings. Among such meanings, Emam القرطبي mentioned sixteen different meanings, beginning with a river in Paradise, the Qur'an, Prophet-hood, the various miracles which the Prophet (SAWS) was given.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Edha</i> (<i>when/whereas</i>) came, Allah's succor and the he-opening ⁷⁴ (<i>victory</i> ^x).	إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾
2. And you ^h saw the mankind entering in Allah's religion [<i>in manner of</i>] ⁷⁵ droves.	وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾
3. Then <i>sabbeh</i> ⁷⁶ (<i>let-say [you^s]: subhana Allah</i>) by your ^t Lord's praise and <i>istaghferbo</i> ⁷⁷ (<i>let-seek [you^s] His forgiveness</i>); verily He [was] <i>Tanwaban</i> (<i>iterative Relent</i>).	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ﴿٣﴾ إِنَّهُ كَانَ تَوَّابًا ﴿٤﴾

آياتها 5 Ayah	سورة المسد (Palm-Tree Fiber) Surato Al-Masa'de	الترتيب 111 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Tabbat</i> (<i>marred/discomfited</i>) both hands ^w (<i>of</i>) <i>Abey Lahab</i> and <i>tabba</i> (<i>marred/discomfited [he]</i>).	تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾
2. Not enriched ⁷⁸ <i>a'n</i> (<i>regarding</i>) him his possession and what [<i>he</i>] earned.	مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾
3. Shall <i>yassla</i> ⁷⁹ (<i>[he] shall be broiled on/by</i>) a Fire ^w flame-possessor ^w .	سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾
4. And his [<i>woman</i>] (i.e. wife), the firewood's <i>hammalata</i> ⁸⁰ (<i>iterative bearer-she</i>).	وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾
5. In her <i>jeede</i> ⁸¹ (<i>neck/collar</i>) (<i>is</i>) a rope (<i>of</i>) <i>masaden</i> (<i>collar of: palm-fiber/iron/cowry/combining all the aforesaid</i>).	فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

آياتها 4 Ayah	سورة الإخلاص Surato Al-Ekhla'se (The Uniqueness)	الترتيب 112 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

⁷⁴ The word "الفتح" here could mean: the *overwhelming-victory*, the *decisive rule*, the *attainment all in favor of the Muslims*. It is prefixed by "he-" to indicate the *masculine-gender* of the word in Arabic.

⁷⁵ The reason for the bracketed "*in manner of*" is because "أفواجا" is *adverbial*, for which there is *no* English equivalent. See إعراب القرآن، لمحمود صافي، for "أفواجا" as an *adverbial construct*.

⁷⁶ The phrase "subhana Allah," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

⁷⁷ The word "استغفره" = "أطلب غفرانه" = "let-[you^s] seek His forgiveness." In English there is *no* seemly way to say: "The word "استغفره" per se. So I settled for saying: "[you] seek forgiveness." In this case "[you] seek His forgiveness."

⁷⁸ The word "أغنى" has double meanings: (1) *enriched*, (2) *sufficed*. But "enriched" includes *sufficed* and *not* vice versa. As "enriched" made *rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" met the *present needs of a specific task*. Hence "enriched" is *superior*.

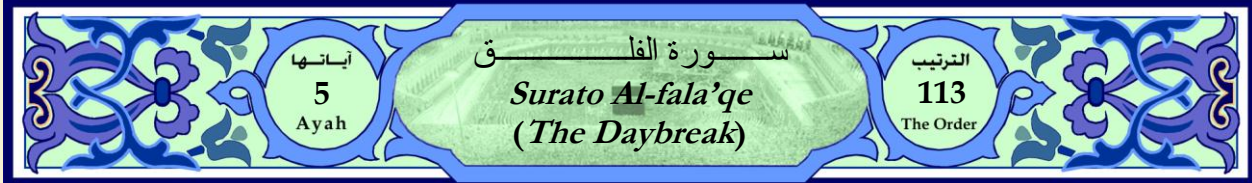
⁷⁹ The word "يصلى" transliterated "yassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

⁸⁰ The expression "the firewood's iterative bearer" is figurative Arabic *tongue* expression, meaning: he/she who goes around as *slanderer or calumniator*.

⁸¹ The word "جيد" = "العنق وقيل مقلده" i.e. could mean the "neck" or the "collar." See اللسان.

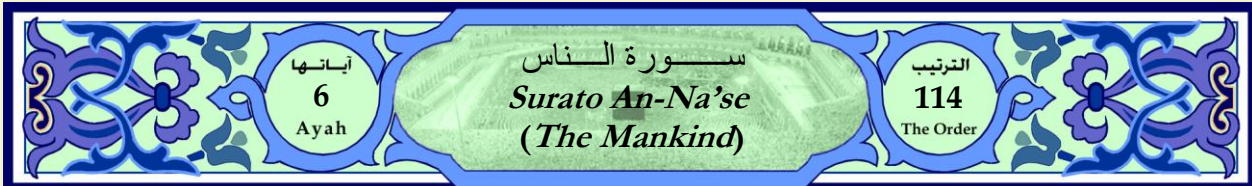
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- | | |
|---|---------------------------------------|
| 1. Let-say [you ^s]: He (is) Allah, <i>Abadon</i> ⁸² (Solely-Unique). | قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ |
| 2. Allah The <i>Ssamad</i> ⁸³ (The: Solid/ Eternally-Self-Sufficient). | اللَّهُ الصَّمَدُ ﴿٢﴾ |
| 3. Neither begets [He] and nor [He] (had been) begotten. | لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ |
| 4. And not was for Him <i>kofowan</i> (compeer of) an <i>abadon</i> ⁸⁴ . | وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾ |



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- | | |
|---|---|
| 1. Let-say [you ^s]: [I] refuge by Lord (of) the <i>fala'qe</i> (daybreak). | قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ |
| 2. From [evil] (of) what [He] created. | مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ |
| 3. And from evil (of) a <i>Gha'seqen</i> ⁸⁵ (the night's darkness/ eclipsed-moon/ dark snake) edha (when/ if) <i>waqaba</i> ([it ^s] sank). | وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ |
| 4. And from evil (of) the <i>naffathat'te</i> ⁸⁶ (blowers-she ^m) in The knots ^w . | وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ |
| 5. And from an envier's eviledha (when/ if) [he/ she] ⁸⁷ envied. | وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾ |



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- | | |
|--|---|
| 1. Let-say [you ^s]: [I] refuge by Lord (of) the mankind. | قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ |
| 2. King (of) the mankind. | مَلِكِ النَّاسِ ﴿٢﴾ |
| 3. <i>Ela'he</i> ⁸⁸ (Deity) (of) the mankind. | إِلَهِ النَّاسِ ﴿٣﴾ |
| 4. From evil (of) the whisperer ^x the <i>khanna'se</i> ^x (iterative hider/ withdrawer out of humility and lowness). ^x | مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ |
| 5. Who ^x [he] whispers, in the mankind's chests. | الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ |
| 6. From the <i>Jenna'te</i> (Jinn/ band of Jinn) ^x and the mankind ^x . | مِنْ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾ |

⁸² See the *Lexicon* attached to this Translation regarding "أحد".+

⁸³ The word "Samad" means: solid, eternal-Self-Sufficient. See الطبري.

⁸⁴ See the *Lexicon* attached to this Translation regarding "أحد".

⁸⁵ The word "ghaseqen" has three different meanings: (1) the darkness of night (2) eclipsed-moon, (3) dark colored snake. See التاج

⁸⁶ The word ["blowers-she"] means a common form of witchcraft in Arabia, of women to tie knots in a cord and blow upon them with imprecations (curses).

⁸⁷ The word "حاسد" applies to both the masculine and the feminine, as The Arabs do not say: "حاسدة" in their language.

⁸⁸ The word "elab" = "deity" The older (1920s or earlier) versions of the Bible speak "Alab" (i.e. misspelled Allah), of eloh, and elohim as designation of Yahweh, the God of Israel. Lately however, this footnote was deleted from the Bible prints.

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